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The Non-Subscribing Presbyterian

No. 372. SEPTEMBER, 1937.

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POWER. WISDOM. ACTIVITY.

(JER. X. 12; LI. 15.)

Capital. Brains Labour

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NOTES AND NEWS.

The late Charles Wilksteed, Esq., left as a legacy a book well worth attention, "Brains, Capital, Labour." The late Dr. Annie Besant, we know, gave the book a place of honour on her private bookcase. It opens with the answer given to a question addressed once to Andrew Carnegie, Which is most important in business, Brains, Capital or Labour? His reply was another question, Which is the most important leg in a three-legged stool?

* * *

The present generation does not realise the strong stand which was made by some leaders to guard the congregations in England who preserved the spirit of old English Non-Conformity from crystallising into a narrow sectarianism. The late R. D. Darbishire was well known in the Manchester district, where his memory is preserved by his public benefactions, e.g., a monument of Christ blessing little children, which stands in one of the parks. Mr. Darbishire was a notable figure at provincial meetings, and spared neither wealth nor effort in good works. He distributed widely valuable reproductions of lectures and addresses which were above sectarianism. His publications bore the motto, "For the Christianity of Jesus, Open Brotherhood, and the Kingdom of God."

* * *

By the time this issue appears the visit of their Majesties to Belfast will have become past history, and much may have happened in the meantime. There was something deeply human in the tremendous enthusiasm which greeted them. The addresses of the religious denominations for convenience and economy of time were classed under three heads, represented by the Primate, the Moderator of the General Assembly, and the President of the Methodist Conference. The Non-Subscribing Presbyterian Church had its place among the others in the official programme.

* * *

"Are Unitarians Protestants?" That may seem a strange question to ask. But in the South of England, if not elsewhere, in public meetings where R.C. bishops and others were speaking, in referring to other denominations the expression "Protestants and Unitarians" was used, Unitarians thereby having the honour of special mention. It is said that Channing himself did not care for the name, but, so long as there was anything to be suffered for it, he did not evade it. We have known a Unitarian girl who was an applicant for a post as a governess, and the lady of the house enquiring what her religion was, and getting the answer: "Unitarian," at once exclaimed, "I couldn't have such a person in the house." The refusal to have some boys from one of our congregations in Belfast in the Boys' Brigade was an indication that this prejudice still exists, and, in certain quarters, very strongly.

* * *

Dr. Preston Bradley of Chicago, famous for his enormous "wireless" congregation, arrived in Belfast on Tuesday morning, August 10th, from the Oxford Congress, and was met at the boat by the Rev. J. McCleery, B.A., S.T.M., of Newry. He at once visited Dr. Agnew, who had just passed through a very critical stage in his illness. He afterwards went on

to the Manse at Raloo, and was the guest of the Rev. J. McCleery, sen. From there he went to Newry, and had planned to go on to Dublin, and then to sail from Cobh on Saturday morning, August 14th.

* * *

It is a matter of regret to us all that Dr. Agnew should have been so seriously ill. Mrs. Agnew and he had gone for their holiday to Germany, but it was necessary for Dr. Agnew to return home at once, and an operation was necessary.

* * *

SUBSIDY FUND.—Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

* * *

October, 1937, number published September 25th. Copy sent in before September 18th will be received by Rev. J. Barron, Ballywalter, Co. Down.

* * *

The Rev. Hugh Warnock of Walsall and the Rev. J. H. Ewbank, B.A., B.D., of Oldham, have been visitors in the month of August to the North of Ireland.

THE DIVINE WISDOM.

MATT. XII., 36—"I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

* * *

"How few are those who understand that life is one, be its expressions ever so diverse, and that in the phrase The Fatherhood of God and The Brotherhood of Man lies one of the profoundest of Truths."—Dr. Arundale.

* * *

O Hidden Life of God outside which nothing can exist, help us to see Thee in the face of our enemies, and to love Thee in them. So shall Thy Peace spread over our world, and Thy Will shall at last be done on Earth as it is done in Heaven.

* * *

"Cease to do evil, learn to do good."—Buddha.

HARVEST THANKSGIVING SERVICES.

BALLEE—October 10th, 11-30 and 7. Rev. F. Munford, B.A., B.L.

BALLYHEMLIN—Oct. 3rd, 3-30. Belgravia Quartette. Preacher, Rev. J. Barron.

CLOUGH—Oct 17th, 11-30 a.m. and 7-30 p.m. Preacher, Rev. Frederick Munford, B.A., B.L., Mountpottinger.
Monday, Oct. 18th, 7-30 p.m. Rev. W. H. Payne, All Souls, Belfast.

BANBRIDGE—Oct. 3rd. Preacher, Rev. John McCleery, B.A. 12 noon; 6-30 p.m.

Ministers and Secretaries are invited to make this list as complete as possible. [ED.]

A speaker in the Ulster Hall, once, in the course of his address deprecated tolerance. "Was Jesus Christ tolerant with the Pharisees?" he asked. What is the opposite of tolerance?—Narrow-mindedness! Was the Master narrow-minded? Did he not in fact show the greatest courtesy and patience with a Pharisee, Nicodemus? If Jesus occasionally lashed out against the Pharisees, was it to give vent to his own irritation or to rouse them out of their self-complacency and self-righteousness; a condition of sin deeper and more insidious than that of the open sinners, who, at least, did not add hypocrisy to their vices? Did not his love and compassion enfold the Pharisees as well as the publicans and sinners?

* * *

"I am not a church-goer," wrote an unknown correspondent to Rom Landon, "because the teaching of the church so often seems to me to be almost anti-Christ, and the average church-worker 'as a collector of scalps for a heavenly wigwam'—but am just someone who too loves Jesus Christ as a Friend and a Master."

* * *

"The time is not far distant when the world of science will be forced to acknowledge that there exists as much interaction between one mind and another, no matter at what distance, as between one body and another in closest contact . . . there is nothing which will prevent the transmission of thought from one to the other."

* * *

The attendance during a Sunday at the Roman Catholic Cathedral, Belfast, averages a total of 16,000, the majority attending not twice but only once in the day.

OBITUARY.

William Robinson.

The general esteem in which William Robinson was held not only among friends in Belfast, to which he came in his youth, but in Glenarm the place of his birth, was manifest in the large attendance at his funeral, which took place from his home 53 Lavina Street, Belfast, to Newtonbreda Cemetery on July 22nd. He died on 20th July after a very trying illness patiently borne with fortitude of spirit, and his loss, so deeply felt by his widow and family, will be shared by the congregation of the First Church, Rosemary Street, and its minister. None was more regular in attendance at worship, accompanied by the members of his family, to whom he set a faithful example in this matter. Though quiet and unaggressive in disposition, his virtues were recognised in appointment to the Church Committee, where he showed sound sense and independent judgment, which won the respect of his colleagues.

He was known as a skilled reliable man of honest upright character, and staunch to the religious principles and the Non-Subscribing denomination in which the family, well-known in Glenarm, was nurtured. From the shelter of the quiet Antrim village by the sea, in its beautiful surroundings, he came to the city as a boy to pursue his trade and associated himself with the First Church, where he remained to the end, taking his part in its counsels whilst strength permitted. To Mrs. Robinson, also a faithful worker in the Guild, who bravely nursed him in the last dire illness, and the other members of the bereaved family sincere sympathy is accorded by the Minister, Committee and Congregation.

Mrs. E. Tate, Raloo.

At a very advanced age the death took place on the 6th inst. of Mrs. Elizabeth Tate, wife of Mr. William Tate, of The Cottage, Ballyvernstown, near Larne, a lady who was widely known and esteemed in the neighbourhood. Despite her great age she continued in full bodily and mental vigour up to the end. She was for very many years teacher at Glenoe National School, and is remembered with affection by her past pupils. Cultured and shrewd, she was the most genial of mortals, and her talents were used unsparingly for the benefit of the community in which she lived so long. Though a devoted member of the Non-Subscribing Presbyterian Church she was attractively broad-minded in matters of religion as well as in other phases of life, and her services were ever at the disposal of every movement for the common weal.

Evidence of the remarkable position she occupied in the estimation of the residents of Larne and Raloo parishes was afforded by the attendance at her funeral, which took place on Sunday afternoon. Hundreds from a wide area joined in paying a last tribute of respect. At the house service was conducted by the Revs. John McCleery (Raloo) and John Begg (Larne), who also officiated at the graveside. Before interment in Glenoe Churchyard there was also a service in Glenoe Church, which was conducted by the Rev. W. A. Mollan, M.A., rector of Kilwaughter, who took the opportunity of paying tribute to the many excellent qualities of the deceased lady and acknowledging the help she had always given him and his predecessor, the Rev. C. H. L. Buchanan. The Rev. William C. Cowden, Raloo Presbyterian Church, also took part in the service.

The Rev. John McCleery, preaching at Raloo, referred to Mrs. Tate's sterling qualities, her constant attendance at the services, and her work in the Sunday-school and choir for a period of well over fifty years. She had in her possession the cushion that was used at the ordinations of five ministers in Raloo, which she attended on each occasion. Previous to this she was a pupil of Miss Smyth, the daughter of the Rev. T. Smith, who had a private school held in the Manse.

Mrs. John Andrews.

We deeply regret to record the death of Mrs. John Andrews, which took place at her residence Uraghmore, Comber, on July 30th, in her 93rd year. Mrs. Andrews was the widow of the late Mr. John Andrews, J.P., of Comber. She was gifted with a strong and alert mind—her reading was wide and deep, and her quick and delightful humour made her a most interesting and charming conversationalist. Mrs. Andrews had a very wide circle of friends and her friendship was a real and precious possession. She was beloved by all who knew her. She took an active interest in everything that pertained to the welfare of Comber and district. Her kindness was expressed in secret and unostentatious ways —none but the giver and the recipient knew of the gift—it was a generous expression of the heart that sought neither publicity nor praise. Mrs. Andrews was a Unitarian of profound conviction, and nobly did she testify to its faith and principles throughout her long

and busy life. She was faithful in her attendance at worship, and only a few weeks ago she walked unaided to the Sunday morning service. Her life was a joy and inspiration, and her generosity to the Church of her fathers knew no bounds. Our Church and the town of Comber have lost a good friend and a personality of power and charm. Our deepest sympathy goes forth to her son, Mr. Lennox Andrews, and to her two daughters, Miss Eva Andrews and Mrs. Dr. Wind, and to all her relatives in their great sorrow and loss. Her remains were laid to rest in the Unitarian Churchyard, beside those of her son, Mr. J. D. Andrews, who passed on only a few weeks before her. The service at the house and in the Church was conducted by the Revs. D. J. Williams and W. Eakin, in the absence of the minister in South Wales. A memorial service was held in the Church on Sunday, 15th August, conducted by her minister, who paid a touching tribute to her memory. With fortitude and sorrow in our hearts we bid a loving friend "Good-bye—until the day breaks and the shadows flee away."

Mr. J. A. Canning, Larne.

This well-known resident of Larne died in the Larne District Hospital after an illness of some months' duration, and the sympathy of a very large circle of friends will be extended to his daughter and sons in their bereavement. A native of Ballyclare, Mr. Canning, who was 80 years of age last June, came to Larne during the construction of the Narrow Gauge Railway, at the same time that the late Mr. William Pinkerton, a relative, also became a resident of the town. After his railway construction work he went into business in the town, and for many years past has conducted a tobacconist's establishment at 3 Main Street.

He was a man of exceptional ability in many directions, an ardent sportsman, and a musician of much more than average merit, playing several instruments. One of his greatest interests in life was Freemasonry, and he was probably the oldest active member of the Craft in the district. He was first on the membership roll of Lodge No. 615, to which he was affiliated 55 years ago, and more than half-a-century ago he served as a Provincial Grand Officer. A past master of the lodge, he had the gratification of installing as master of that lodge two sons in successive years. He was also a keen member of Royal Arch Chapter No. 615, where he had passed through the chair, and had also held office in the District Grand Chapter.

Mr. Canning is survived by one daughter, Miss Rosa Canning, and three sons—Messrs. Holden Canning (Sheffield), James A. Canning and Norman Canning (of Norman Canning, Ltd., Larne Harbour). The sons, with a grandson and Mr. David Pinkerton, were the chief mourners at the funeral, to the Larne New cemetery. The cortege was a very big one, there being in attendance an exceptionally large number of members of the Masonic Order, who at the graveside drew up in form and gave an appropriate salute. The officiating ministers were the Revs. John Begg (Larne) and Thomas Munn (Cairncastle).

"All errors are dangerous only on account of the truth that lies at the base of them. It is the little bit of truth in an error that gives it its strength, not the great wrapping of falsehood that overlies the scrap of truth."

Annie Besant.

* * *

Referring to those who consider they can be Christians without any association with the Church, Canon Thompson Elliott states: "There is no trace of the existence of any such people in New Testament times. There is no indication that an individual believer in Jerusalem or Antioch, or Ephesus or Phillipi could at the same time profess faith in Jesus Christ and also hold aloof from the local congregation of Christians."

* * *

"Do not complain and cry and pray, but open your eyes and see; for the Light is all about you, and it is so wonderful, so beautiful, so far beyond anything of which men have ever dreamt, for which they have ever prayed, and it is for ever and ever."

A Buddhist Scripture.

* * *

"Oh, sweet newcomer to the changeful earth,
If, as some darkling seers have boldly guessed,
Thou hadst a being and a human birth,
And wert erewhile by human parents blessed,
Long, long before thy present mother pressed,
Thee, helpless stranger, to her fostering breast."

—Wordsworth.

* * *

"No sudden heaven, nor sudden hell, for man,
But thro' the Will of One who knows and rules.
Aeonian evolution, swift or slow,
Thro' all the Spheres."

Tennyson.

REPORTS.

Newry—On Sunday, July 25th, in the First Presbyterian Church, the preacher was the Rev. Dr. Rudolph Bocke of the Dutch Reformed Church, (the Church of King William III.) He was the guest of the Rev. John McCleery, B.A., S.T.M., and was over for the International Congress of Religious Freedom which met at Oxford. Dr. Bocke is a world traveller and scholar, and is associated with six Universities, including Leyden, Marburg and Harvard.

* * *

Dublin—The Rev. H. J. Rossington, M.A., B.D., of the Church of the Messiah, Birmingham, has taken services during the Minister's vacation.

* * *

Ballyhemlin—The Annual Congregational Meeting was held after service, in the Session Room, on Sunday, August 15th, when a very satisfactory balance sheet was presented by the Treasurer, F. M. Allen, Esq., Nunsquarter. Appreciation was expressed of "The Non-Subscribing Presbyterian," and the contribution to the Subsidy Fund renewed.

* * *

Newry—The *Newry Reporter* of Saturday, July 24th, devoted almost a column to a long voyage which Mrs. Slipper commenced on Friday, August 6th. Mrs. Slipper is the widow of the late Rev. G. J. Slipper, and is known as a traveller in European countries among which are Norway, Denmark, Sweden and Germany. This voyage of 13,400 miles is to Lord Howe Island in the South Pacific. Reference to the map of the Southern Hemisphere shows it on Long. 140, half way between Sydney and North New Zealand. The island has a population of 130, is 10 miles long and averages 1½ miles in width. Members of Mrs. Slipper's family reside there, whom she has never seen, and is anxious to visit. Her second reason is her love of travel and of seeing strange places. An uncle Mr. Wilson, who died two years ago, aged 87 years, "put the island on the map." He opened a school there for the children, built a church and started the Kentia palm seed industry. We are informed that most of the palms in the British Islands are grown from seed from Lord Howe Island. The industry has slightly fallen off since the War, but, the residents are in good circumstances, each family owning a nice home. A new ndustry pioneered by Mrs. Slipper's eldest cousin, provides for the accomodation of 800 tourists yearly. The greatest trouble in the island is with rats, which originated with the visit of a vessel to the island. Mr. Stanley G. McKinstry, Mrs. Slipper's grandson is on a five week tour of Canada in connection with a Schoolboy's Travel Trust.

* * *

Ballee—Well attended Flower Services were held at Ballee on Sunday, July 18th, when the Church was artistically decorated. The preacher for the day was the Rev. W. Howard Payne, whose visit and addresses were much enjoyed. Appropriate hymns were sung, and at the evening service a solo was rendered by Mrs. Watts of Ardglass. Thanks are due, and given, to all whose co-operation made the services possible:—to the ladies who undertook the work of decoration; to Mrs. Watts for a most acceptable solo; to the Organist and Choir for the music rendered; and to the Rev. W. H. Payne for his acceptable ministrations.

The congregational excursion took place on Monday, August 2nd, when the Choir, the Sunday School and friends journeyed by motor coach to Bellevue Gardens, Belfast, where a most enjoyable time was spent. Tea was provided at the Hazelwood Cafe. It was a greatly satisfied company that towards nine o'clock departed for home.

To commemorate the coronation of King George VI. and Queen Elizabeth, special coronation mugs have been procured by the congregation. The mugs are inscribed with the names of the eight Ministers who have served the Ballee congregation, from the Rev. William Smith in 1701, to the present day. A mug was presented to each of the Sunday School scholars on July 8th.

* * *

Ballyhemlin—The Annual Excursion of Sunday-school and Choir, took place on Friday, August 6th, 1937, leaving Orange Hall, Ballyhalbert, at 8-30 a.m., proceeding thence to Belfast, Carrickfergus and to Larne, where the afternoon was spent. Unfortunately heavy rain came on there, but, the company managed to find sufficient of interest and to enjoy itself. A long evening was spent at Bangor, which because of the reluctance of some to come away, postponed the departure till after 10 o'clock. However, the general verdict was that it had been a good day.

* * *

Domestic Mission—With the advent of Summer the lure of the country and sea-side

asserts itself drawing all who can, even for a few brief hours, leave the congested areas of our city, to enjoy the beauties of nature. Our Mission is not unmindful of the needs of the children and parents in this regard and within the limits of its resources provides for outdoor benifits during the holiday season. The annual Sunday School excursion is for the children the most important. This year the outing was held at Newcastle where with the valued co-operation of teachers a varied programme of competitions and games was carried out. After tea the children explored places of interest until the time came to return tired but happy with the day's experiences.

We are deeply indebted to the Rev. Canon Price, Saintfield, for providing our Boys Club with an excellent camp site within his beautiful grounds, where the environment was ideal an opening in the woods, with stately trees giving a sense of seclusion, yet conveniently accessible to transport facilities. The weather on the whole was good, warm sunshine caused the showers to be soon forgotten.

Visitors' day brought many of the parents and friends to see the camp and participate in the enjoyment. Mr. J. Gilliland, the boys leader, was unavoidably prevented, much to our regret, from spending the whole week at camp. Mr. A. Doggart and Mr. J. Gibson gave invaluable service as leaders, while Mr. F. M. Pett was untiring in his efforts to make the camp a success.

A number of mothers, accompanied in some cases by children, spent a happy week at the Holiday House, Carnlough. As with all our Summer outings this year they were favoured with sunshine, which added greatly to the pleasure and benefit of the holiday. The value of even a few days away from the fevered atmosphere of our crowded industrial areas cannot be measured. It is a joy to hear expressions of gratitude and to know that our Mission is engaged in bringing sunshine and happiness to many homes and lives. W.E.

* * *

Clough—The 21st Company Boys' Brigade (Dowanhill Parish Church, Glasgow) who had their Summer Camp at Murlogh, Dundrum, in July, paraded to our Church at Clough on the two Sabbath mornings—a distance of over 5 miles and brought greetings to the minister from a neighbouring company the 24th—of which he had been the first Chaplain over thirty years ago. The Rev. J. Shaw Brown welcomed the boys and gave appropriate addresses on the motto "Pass it on" and on "St. Andrew, the patron saint of Scotland." The services were much appreciated both by the Boys, Brigade and the congregation.

On Friday, 30th July, the annual Sabbath School excursion was held. Fifty-three children and adults were taken by car and bus to Bellevue, and greatly enjoyed their visit to the zoo and the other forms of entertainment. The arrangements for the outing were in the capable hands of the Teacher (Miss Mollie Hay), and the best thanks of the party are due to her for a most enjoyable experience. The decorations for the King's visit made Belfast a very gay city, and added greatly to the interest of the journey.

* * *

Ravara—The Centenary Service held in the Meeting House on Sunday afternoon, July 25th, was conducted by the Rev. W. H. Townley Tilson, M.A., of Greyabbey, who delivered an eloquent sermon, which was very appropriate and highly appreciated.

The weather was glorious and the attendance was very good. It was most gratifying to see so many friends from far and near present on this special occasion.

* * *

York Street—The ancient Irish superstition that when mortals are too happy they tempt the fates seems to have been amply justified in York Street.

At the end of June the Church was never in better condition, Congregations were never so large and all our activities were booming without effort. At the end of July members were shocked to hear that Dr. Agnew had just managed to get home from Germany and was gravely ill. Then just as he seemed to take a turn for the better Mr. John Chambers, Treasurer of York Street for over twenty years passed suddenly away. No Church ever owed more to an official than York Street did to John Chambers. It must have been providence which arranged that amongst the little group which stuck to the Church when there was no Minister there should be an expert and conservative financier. In a loosing fight he beat a masterly retreat keeping everything in perfect order and still keeping the main funds of the Church intact. When Dr. Agnew came he found in him a loyal tower of strength. Together they established the policy of balancing the small income against checking the debt and at the same time advertising and spending on those things essential to gathering a congregation. Year by year the debt decreased and the Church

improved till only two years ago the last penny of debt was cleared. It was still necessary to borrow in the middle of the year but on Sunday, 15th July, Mr. Chambers was overjoyed to find that for the first time all expenses could be met without even a temporary overdraft. We little thought that we were to see him no more. The finances of York Street were his only interest outside his work. Whatever experiments we might undertake we always knew that he stood like a solid rock behind us and while he was there the financial details of our work never concerned us. His place will be hard to fill but at one time it could not have been filled and it is safe to say that it is due to him that York Street pulled through.

Of late years he could not attend worship owing to his health and it is remarkable that he was practically unknown to the majority of the congregation, but the Committee and the few survivors of the old congregation will feel for many a day that the Church is not the same.

Meanwhile the Congregation is trying to live up to its tradition of carrying on. The Ulster Hall Service is arranged for the last Sunday in September on the assumption that Dr. Agnew will be able to take it. Its success means everything to us and we hope that our country friends who may not have harvests will endeavour to be with us as usual.

* * *

Glenarm—The Annual Sunday Schoo Treat was held on Friday, July 16th, at the Glore by kind invitation of Mr. James Galbraith and Mrs. Galbraith. Favoured with fine and sunny weather a most enjoyable time was spent. After an excellent tea, provided by the generosity of several members of the congregation and to which the children did ample justice, the time passed pleasantly in sports and games. Special thanks are due to Miss Galbraith and her helpers for their willing help. The event gave the greatest enjoyment and all voted it one of the most successful of recent years.

It gives much pleasure to report that long delayed renovations to the roof and the ceiling of our Church are at last accomplished. Through the kindly help of members of the Ladies Guild, funds were raised that has made possible this great improvement. Our best thanks are due to these ladies for relieving us from a long felt anxiety.

* * *

Holywood—After the morning Service on Sunday, 15th August, the Congregation met in the Schoolroom to make a presentation to Miss Margaret (Madge) Shannon, younger daughter of Mr. and Mrs. James Shannon, jun., on the occasion of her marriage to Mr. William W. Thom, also of Holywood. She was given a handsome Monk's Stool. The presentation was made by Mrs. Omar Nelson. Miss Shannon's faithful services as a member of the Church Choir were gratefully acknowledged and the good wishes of all, for her future happiness cordially expressed.

ERMINE.

Her Grace the Duchess of Hamilton refused to wear ermine at the Coronation and thus established the fact that it is unnecessary to use ermine in connection with any dresses or robes to be worn at court functions. The fur is that of the stoat in its winter coat, and in Russia large numbers are trapped in a very cruel manner, by means of grease spread upon sheet-iron. The little animals owing to scarcity of food, try to lick the fat off the iron plates, and thereby their tongues freeze to the iron. The trappers come round and collecting them, wrench the little animals off the iron plates, dragging the tongues out by the roots. The stoats are then killed. The humanitarian work of the Duchess of Hamilton is well-known.

ICELAND.

Candidates for the priesthood to the national and only endowed Church must have taken a theological degree of the University of Iceland, have a blameless reputation, and be chosen by secret vote of parishioners over 21 years. The Church is most liberal, and many adherents to the new theology and spiritualism are found among the younger clergy.

ETERNITY.

"Recognizing my own inner consciousness, the psyche, so clearly, I cannot understand time. It is eternity now. I am in the midst of it. It is about me in the sunshine; I am in it as the butterfly in the light-laden air. Nothing has to come; it is now. Now is eternity, now is the immortal life."

Richard Jefferies.

HISTORICAL NOTES.

James Armstrong and W. H. Drummond.

I am indebted to S. Shannon Millen for the following facts regarding Revs. James Armstrong and Dr. Wm. Hamilton Drummond.

In a lecture delivered to the Belfast Literary Society, January, 1925, Mr. Millen in the course of his address principally on correspondence between a Dr. Anderson of Edinburgh and the celebrated Thomas Percy, Bishop of Dromore, showed that Armstrong and Drummond were well known to both correspondents. On October 17th, 1804, Percy writes—"I avail myself of the opportunity of writing you a few lines by Mr. James Armstrong a young man of distinguished merit who has for some time been Assistant Tutor in Dr. Bruce's Academy at Belfast, where he attached himself so kindly to our infant bard, T. R. Robinson, whose education he chiefly superintended, that I cannot but recommend him to your protection and favour, as far as you may find convenient. He now goes to Edinburgh to attend Divinity Lectures and to qualify himself for the Ministry, and if you can introduce him to the notice of the Professors and Directors of these studies, you and they will very much oblige me." This letter is most interesting as it shows a very liberal spirit on the part of an Episcopal bishop, towards a member of our denomination at that period of our church history. Dr. Anderson in his reply—"Mr. Armstrong whom I am much pleased with, shall be a welcome visitant here at all times. Young Robinson has introduced his friend in a copy of verses of exceeding merit." The Bishop at that time apparently had never met Armstrong for in his letter November 14th, 1804, he writes in reply—"I hope to enjoy his personal acquaintance on his return to this country."

James Armstrong must have been a diligent student, for in April, 1805, he received his diploma of M.A. "a distinction" Dr. Anderson writes, "which is not lightly conferred here." Armstrong on his return to Belfast entered into correspondence with Dr. Anderson, and in the course of time mentions W. H. Drummond, who about that time was engaged in finishing his poem "The Battle of Trafalgar," this work was warmly praised by Bishop Percy. "It displays great marks of genius and promises future productions of superior excellence."

In another letter to the Doctor, Armstrong mentions the activities of Drummond as a Poet, Lecturer on Natural History, Philosophy, Minister and Teacher, in the latter capacity having a class of twenty young men. This school was at Mount Collyer, which Rev. J. Scott Porter mentions in his Memoirs. "Shortly after his Ministerial settlement, and in order to make provision for a rapidly increasing family, he opened a Boarding School at Mount Collyer—which was profitable and popular." At this time both Armstrong and Drummond were both members of the Belfast Literary Society, but Armstrong never contributed a paper, removing to Dublin shortly after becoming a member.

When Rev. Drummond was urged by Dr. Anderson to apply for the degree of Doctor of Divinity from Aberdeen University in 1809, mentioning the rules of procedure, Anderson states that attestations regarding character, literary attainments and clerical endowments must be laid before the Faculty, and it is interesting to find that Dr. Percy, Bishop of Dromore, joins with Dr. Bruce in these attestations.

In May, 1805, Armstrong accepted invitation to preach on Trial in what he describes "the first Congregation in the Kingdom." "I contemplate the prospect in fear and trembling." He was ordained in Strand St, Dublin, 1806. During the latter part of 1805, Belfast newspapers were full of controversies on local and other subjects, and Armstrong and Drummond were each, without the knowledge of the other, on opposite sides. Armstrong as a satirist on the literary taste of Belfast society, especially among the wealthy merchants, and Drummond replying, the latter finally acknowledging defeat. "You are addressed for the last time by Philomathes (pen name) I no longer defend a cause in which I stand solitary and unsupported."

Drummond was ordained 26th August, 1800, and his fifteen years ministry in the 2nd Church (now All Souls) was memorable in that Church's history. He helped to found the Old Belfast Literary Society of which he was the last survivor. Due to his address on "The Study of Natural History" the Belfast Museum owed its existence. Robinson, mentioned above, was one of his pupils at Mount Collyer, afterwards Fellow of Trinity College, Dublin, and Astronmer to Armagh Observatory. Dr. Drummond went to Dublin in 1815, as assistant and successor to James Armstrong and died in 1865.

Thomas Percy, Bishop of Dromore, was a remarkably clever and prolific writer, best known perhaps for his *Reliques of Ancient*

English Poetry. A friend of Dr. Johnson's, he wrote on a wide range of subjects, at least one novel and several poems including an Irish ballad, "O Nancy, wilt thou go with me." Portugese and Icelandic MSS. were translated by him. He died 30th September, 1811. His circle of friends included many of our Church, amongst whom John Templeton of Cranmore, the botanist, is outstanding.

MILLIONAIRES IN THE BREADLINE

By Bruce Barton.

A real estate man once sold me a house. He took me through it from cellar to attic and then he put me in his automobile and rode me around. He showed me the schools, the police station and the fire station. Finally he pointed out the church.

These were his arguments why that town was a good town to live in. It had pleasant surroundings; it had a good school; it had police and fire protection; and it had a church. These assets make property valuable; they make my investment secure. I thought about it quite a little.

I contributed my share to the maintenance of the school and the park and the fire and police departments. The tax collector took care of that. But for several months I contributed nothing to the church. And I grew ashamed. I said to myself: "You're sending your youngsters to Sunday School. Your property is a better investment because the church is here, representing as it does, respect for law, and decency and faith." "If death or trouble comes to your home you will not hesitate to call on the preacher and he will not refuse to come. You take all these benefits—and yet you are contributing nothing! So I grew ashamed of taking so much and giving nothing at all—of standing in the church's breadline. I imagine a good many other men would feel that way if they were to think the thing through. For I know communities where people who call themselves the best people are really getting something for nothing at the expense of the church. Some of them are rich people, even millionaires.

Millionaires, to whom much has been given, standing in the breadline!

Remember. Church at nine o'clock this summer!

THE KINGDOM OF GOD.

"Great names at the close of the nineteenth century debated the question—Weiss, Loisy, Pfleiderer, Schmiedel, Von Soden, Tyrrell—until Dr. Albert Schweitzer, at the outset of his career, produced a short work of 109 pages, called in the English translation "The Mystery of the Kingdom of God." This work was soon recognized as epoch-making, though the writer was only in his early twenties. The magnificence of his achievement in nearly every department of learning places him among the first seven outstanding men of to-day, and invites our serious consideration of the view of Jesus which is associated with his name."

Charlotte E. Woods.

CHANGE FROM OLD TO NEW.

Mr. Henry Ford, whose name is associated with the Ford Car, in his new works at Dearborn has made a departure, in giving employment in the higher grades of work. "When a man applies for employment in most European countries he must prove that he has worked at a similar job before; and this is an essential condition of his employment. At these great works his aim was to revolutionize age-old processes of smelting iron, manufacturing glass, linen, and other basic materials needed for his cars. Therefore he employed clever engineers, but on one condition he insisted: that they should never before have been engaged on the job which he required them to undertake. . . . He wanted new ideas, not ingenious permutations of old ones. As a result he succeeded in doing a number of things which the experts declared to be impossible. . . . Greater than memory may be the ability to forget."

The Theosophist.

LUCK.

Luck is the tuning of our inmost thought
To chord with God's great plan.
That done, ah know
Thy silent wishes to results shall grow,
And day by day shall miracles be wrought!
Once let thy inner being selflessly be brought
To chime with universal good, and lo!
What music from the spheres shall through thee flow,
What benefits shall come to thee unsought.

Ella Wheeler Wilcox.

SONG OF THE DRUID.

A spark from the great Sun Divine
With His effulgence did I shine,
Then in the heart of Mother Earth
A crystal bright I came to birth.

I bloomed into a marigold,
The sunlight in my leaves I fold,
His disk and rays my blossoms show,
His tiny mirror thus I grow.

Within the Boyne, a salmon strong,
With silvery gleam I swam along,
All moving waters were a home,
Thro' sea and river I would roam.

Then I was hatched an eagle cock,
With crooked claws I grasped the rock,
A mighty monarch of the air,
To fly and swoop, to do and dare.

With antlered head, a deer of worth,
My proud hoofs spurned the humble Earth;
My challenge rang thro' each green glade,
Of me were champion stags afraid.

Now an Arch-Druid old and wise,
With brooding mind and dreaming eyes,
It is my fate that I arise
A god into my native skies.

When will my wondrous questing end?
Unto what glory do I tend?
When this adventure all is done,
Divine I reach the Holy Sun.

This is the song—a very ancient Druid poem—of Armegin, Archdruid of Clan Mille (the Milesians), and Druid of their Chief Milesius. Several songs of his are known; one is in the collection of the late Dr. Whitley Stokes. This song was preserved by the Monks of Kilsalaghan (the Church of the Willows). This is the first time it has been Englished. The date is unknown, but it belong to the time when the Milesians captured Ireland from the Tuatha-de-Dana. I translate from the Gaelic original. The song is also called "The Pilgrim of Eternity."

F. H. ALDHOUSE,
Dublin.

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